

The Evangelical Alliance Quarterly.

No. 13.

JULY 1, 1902.

Editorial Notes.

Unum Corpus sumus in Christo.

WE earnestly plead for prayer that Peace may not only rule in Africa, but also in our own country, in connection especially with the Education question, and also those other great questions which are grievously troubling the land. And at this Educational Crisis we commend to all our members and to all Christians a careful consideration of the following resolutions of the Alliance passed in 1846:—

"That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also hath loved them."

"That the members of this Alliance would therefore invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against the sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love among all true believers in the Lord Jesus Christ."

The suggestion made in one quarter that non-Christians might be permitted to become members of the Evangelical Alliance is as undesirable as it is impossible. Members composing the Alliance are to be such only as in sincerity hold the faith of the Gospel not merely as doctrine, but as re-

ceiving personally Him in whom all the Gospel is revealed and contained. The Alliance manifests that living union which binds all true believers together in the Body of Christ, but there is no place in it for one who is a non-Christian. Any one who desires to join in membership is called upon as a first step to sign a printed form declaring his acceptance of the principles of the Alliance. These doctrinal principles are defined with clearness in the Basis of the Alliance; and in these days when those who deny the Deity of our Lord Jesus Christ and scoff at His Atonement are allowed to occupy pulpits both in church and chapel, it is well to value our Alliance, because it gives everywhere so clear a testimony to all the great truths revealed to us in the Holy Scriptures. This testimony is given in all its meetings, in all its publications, and in the entire Constitution, History, and Practice of our Alliance, and to suggest that non-Christians could be admitted as members shows that the very first principles of the Alliance have been misunderstood.

Indifference to evil, both in doctrine and practice, is the sign of the present day. "Ye that love the Lord," saith the Holy Ghost, "hate evil." What is needed is a race of Godly Haters. We need individual Christians who will stand firm against the flood of worldliness and error in which we live. We need our Alliance always to do the same, without fear of man. The Christian life and the fight will be more fierce in proportion as the individual is loyal to his Lord and Master. Thus is it also with the Alliance.

GERMANY, ENGLAND, AND THE PEACE.

BY COUNT BERNSTORFF.

THE news that peace has been concluded in South Africa has not only created great satisfaction in England, but in Germany the news rapidly spread last Saturday night, and was eagerly received.

It has been a cause of natural sorrow to English Christians that the war has greatly estranged from them the hearts of their Continental brethren; but we certainly hope that after the conclusion of peace the mutual understanding will be restored. Some signs of a change are already visible. The enthusiastic friends of the Boers are displeased with the conditions of peace, they hoped that the South African Republics would keep their independence, but even newspapers which were on the side of the Boers now recognize that the conditions are not unjust. The estrangement between English and German Christians was always looked upon by the writer of these lines as a great misfortune. He thinks that the two nations ought to stand together in true friendship; and this view is not only the result of a personal sympathy which his relations with British Christians and a long stay in England have brought about, it is also his opinion that politically it is required by the true interests of both countries. In the great council of nations such should be leaders who profess liberty and religious toleration. There can, of course, also exist jealousies between friendly nations, and Germans are under the impression that Great Britain regards with such feelings the colonial, naval, and commercial progress of Germany; but if such jealousies really

should exist, they ought to stand in the background compared with the great common interests. The press, which is a great power in our age, involves a very dangerous responsibility if it excites the nations against each other. The German press has been very hostile to England during the war, but a fairer view of the matter will undoubtedly be taken now, and we venture to hope that the British press will also help to forget the past. Times of war are times of excitement, not only for the belligerent nations, but even neutrals cannot always help being drawn into the excitement, and at such times they are less apt to look at matters in a spirit of justice and moderation.

The consideration which led to the postponement of the International Conference of the Evangelical Alliance intended for August of this year, at Hamburg, shows how sadly political differences of opinion can endanger the unity of Christians. But these expressions of refusing fellowship to British Christians, wherever they did not publicly state their disapproval of the war, were, after all, not general. Not only at the Blackenburg Conference, but also at several others, speakers from England were heartily welcomed, and especially at the meetings of Rev. F. B. Meyer in Berlin, in October, 1900, which from the first were attended by large numbers, and no voice was heard in those days that his nationality, in any way hindered the blessing.

People begin to feel now that when a nation is at war all party strife must remain silent. It is an unfair demand,

especially when it is to take place under pressure from abroad, that Christians should in such times publicly disapprove what their country does. It would be unfair, even if all the reports spread about South Africa were true; but one begins to feel that a great deal was exaggerated or misrepresented. We hope—and this seems to be the wish of English Christians as well—that Great Britain will try to reconcile the feeling of those who have at all events been valiant foes, and if this is the case it will do away with the last remnant of bad feeling in other

countries. It is not forgotten in Germany how much we owe in impulses of practical Christianity to British Christians, and the fact that we serve the same Master and pray for the advancement of the same glorious Kingdom is a bond which is, thank God, after all stronger than temporary political misunderstandings. We hope that the Conference of the Alliance will be possible in Germany in 1903, but even if it should be considered wiser to wait a little longer, the day will soon come when it can take place without any difficulty.

IN MEMORIAM.

THE late Mr. William Guest was one of the oldest friends and supporters of the Evangelical Alliance. He ever loved all those who loved "our Lord Jesus Christ in sincerity." He was early converted to God, and from quite a youth interested himself in Christian work, but in an unobtrusive manner. For many years he conducted a Youths' Bible Class in connection with Wesley Chapel, Broad Street, Nottingham, and many who were in that class are actively engaged to-day in the service of our Lord, some even doing good work in the ministry, while others hold honourable and good positions in the commercial world. He retired from business about twenty years ago, and ever since has gone "about doing good," not preaching—he was never a preacher—but speaking a word for Christ to every friend or acquaintance he met; and this quiet ministry has been productive of much good, many speaking of it as having a power over them they can never forget. His gracious Christian influence at home will be felt by those who

lived with him as long as they live. He was never married, but his housekeeper and servants speak of him with deepest affection, and the very thought of him, they say, "is a lift heavenward." As characteristic of his Christian character his servant told us the other day the following story: She said that she was speaking to him one day about a lady in a somewhat derogatory manner, and he immediately said, "Stop, child, never speak ill of the absent and the dead." And the universal testimony of all those who were wont to come in contact with him is that they have only to think of him to be *restrained* from doing anything wrong or unworthy of them, or *constrained* to do anything that would honour our Lord and Saviour Jesus Christ.

THE soul is a very sensitive affair. A little turn of the rudder makes a big difference in the course of a great steamship. And the soul responds with equal alacrity to the influences bearing upon it. If the careless Christian would resolve to let nothing deprive him of morning and evening communion with God in prayer and the Bible, he would speedily notice a great change in his experience. Try it!

UNUM CORPUS IN CHRISTO SUMUS.

EVANGELICAL ALLIANCE INVITATION FOR THE ANNUAL World-Wide Week of United Prayer,

ORGANIZED BY THE ALLIANCE SINCE 1846,

For 1903.

SUNDAY, JANUARY 4th, to SUNDAY, JANUARY 11th, inclusive.

- 1.—Will all Christian leaders and workers please make arrangements early to bring the Lord's people together for united prayer, daily, during this Week, and to circulate the Programme widely. Preachers are affectionately asked to preach, if possible, on the suggested topics.
- 2.—Kindly forward promptly, brief account of Meetings held, and results, to the Secretary, 7, Adam Street, Strand, London, for publication in the Evangelical Alliance Quarterly.

BELOVED BRETHREN,

We are again brought to the season when, as an Alliance of Members of the One Indivisible Church of Christ, we are privileged to re-issue our Annual invitation to united prayer and praise. For fifty-five years past we have been permitted to take the initiative in thus gathering together at the Throne of Grace the many children of God who are scattered abroad, and with thankful joy we embrace the opportunity to renew the call. Assuredly the necessity for Union in prayer is in no degree lessened, the march of events, the trend of thought, alike in the Church and in the World, emphasize and deepen the sense of dependence upon God, and also the consciousness of urgent need of waiting upon Him. Everything, everywhere, calls for importunate entreaty that He will make bare His arm, and once more revive His Work, "in the midst of the years." Thoughtful observers of the signs of the times can but re-echo the cry of the Psalmist, "Arise, O God, plead Thine own cause," and again, "It is time for Thee, Lord, to work, for they have made void Thy law."

While rejoicing in thanksgiving and praise to God for every indication of good and every sign of blessing vouchsafed in connection with Christian work in every part of the world, we are yet moved to serious concern at not a few features of the age as seen on every hand. The intrusion of the World into the sphere of the Church; the increasing desecration of the Lord's Day; the advance of irreverent criticism, with lessened recognition of the infallibility and authority of the Holy Scriptures; the triumph of the Material over the Spiritual, as seen in the spread of Romanism, mere Formalism, and Ritualism in our own and other lands; the tendency to ignore, and even overthrow, "the ancient landmarks" of vital and fundamental truths of revelation, as also the lack of converting power accompanying the preaching of the Gospel, combined with widespread apathy and indifference to the salvation of God, are facts of our times too palpable to be lightly passed over.

It is the work of the Church of Christ to bear witness for Him, and to uplift the standard of the Cross against all that savours not of His Spirit, and we can only be true to this stewardship by being "instant in prayer," and by maintaining the blessed bond of communion with God, which prayer strengthens and confirms. Nothing can so prepare the way for blessing in the coming year as for the Church to rise from the dust, and to take the stand of united, earnest, and believing prayer, so as to be found in the commencement of A.D. 1903 with one heart and one voice making "supplications, prayers, intercessions, and giving of thanks for all men," as God has directed in His Holy Word. The revealed purpose of God to bring members of all nations into the unity of the Kingdom of our Lord Jesus Christ, the King of Kings and Lord of Lords, is approaching its fulfilment. All human events under the Divine control are working to that end, and we may, therefore, with confidence watch and work with fresh ardour and faith in the prayer which the Lord Himself has taught us, saying, "Thy Kingdom come, Thy Will be done as in heaven, so in earth."

We would suggest that while the various subjects for prayer arranged for each day are pleaded before God, *very special and importunate supplication for a marked manifestation of the Holy Spirit's power in the revival of God's work throughout the world should be daily made in all assemblies. A definite concentration of thought and prayer throughout the week on this all-important subject will we trust commend itself to all, and will surely bring a Divinely gracious response from the Hearer of Prayer.*

Never did the Principles and Practice of our beloved Evangelical Alliance more call for widespread enunciation and adoption than now, and it is in a true spirit of Christian Catholicity and brotherly love that we once more entreat our fellow Christians of every land with renewed energy and fervent zeal to rally round the name of our "One Lord," and to bow in concert of heart and soul before the Throne of His Heavenly Grace. "Exceeding great and precious promises" encourage us to this course, and the "One Spirit" who indwells and animates the "One Body" is with us in all the plenitude of His infinite fulness of Power, and Truth, and Love. In the earnest desire and hope that the "Evangelical Alliance World-Wide Week of Prayer for 1903" may prove to be the best and most richly blessed of all the hallowed seasons which in the past have come and gone,

We remain, Beloved Friends in Christian regard and esteem,

Your faithful Servants,

MEMO.

[Please sign here a signature for reproduction in facsimile. If the signature is in an Oriental language, add the English translation of the same, and in every case please be careful to write the address distinctly. It is very important that this should be returned without delay to

E. P. FIELD, Esq.,

GEN. SEC. OF THE EVANGELICAL ALLIANCE,

7, ADAM STREET, LONDON, W.C.]

SUGGESTED TOPICS FOR 1903.

SUNDAY, JANUARY 4, 1903.

"Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow at Thy presence as when the melting fire burneth, the fire causeth waters to boil, to make Thy Name known to Thy adversaries, that the nations may tremble at Thy presence."

Isa. lxiv. 1, 2.

Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

Psa. lxxxv. 6.

MONDAY, JANUARY 5, 1903.

THE CHURCH MILITANT.

Praise and thanksgiving for its ingathering and formation, its privileges and endowments, its past triumphs, as owned of God in Gospel effort, its present opportunities and coming glory, and for all blessings, temporal and spiritual.

Prayer for its increase in love, in spiritual wisdom and knowledge, its power from on high, and so in influence and effective testimony throughout the world. Prayer for the Jewish nation.

Acts xx. 28-35.

Eph. ii. 19-22; v. 17-31.

Heb. xii. 18-29.

Rom. x. 1-13.

TUESDAY, JANUARY 6, 1903.

FOREIGN MISSIONS.

That the Church's responsibility in relation to the vast masses of mankind yet unevangelized may be more deeply realized, that all efforts made in Heathen and Mohammedan lands may be increasingly sanctified of God to His Glory, and abundantly clothed with the power of the Holy Spirit for the conviction and conversion of souls. That all workers in the foreign field may be preserved, equipped, and Spirit-filled as "vessels meet for the Master's use." That the "regions beyond," the districts and populations yet unvisited and unblessed, may be speedily reached and illumined with Gospel Light.

Matt. xxviii. 16-20. Mark xvi. 14-20. Acts x. 9-20; xvi. 14-18. Rom. xv. 8-19. 2 Cor. x. 13-18.

WEDNESDAY, JANUARY 7, 1903.

HOME MISSIONS AND ALL GOSPEL WORK IN THE COLONIES AND OUTLYING SETTLEMENTS OF ALL NATIONS.

Pray that the power of God's Holy Word and the influence of Christian life and character may be greatly extended. For rural districts, and for all Institutions seeking to save and uplift the fallen and lapsed masses of the people. For Temperance organizations, and Philanthropic work generally. Prayer for all European settlements in Foreign lands, that all may witness a great outpouring of the Spirit of God, and a re-establishment of Mission centres where such have been obstructed, in renewed vitality and blessing. That the large numbers of settlers from Christian lands in new territories may be provided with the means of Grace, and visited with Divine favour and light.

2 Chron. xxx. 1-12.

Psa. xix.

Eph. iv. 7-24.

Phil. i. 8-20.

Rev. iii. 1-13.

THURSDAY, JANUARY 8, 1903.

FOR SPECIAL WORK AMONG THE YOUNG. FOR FAMILIES AND SCHOOLS.

That young Christians may be kept from the allurements of the world and from the errors of modern thought, that they may be made strong, joyful, and zealous in the service of Christ, so that "our sons may be as plants grown up in their youth, and that our daughters may be as hewn stones polished after the similitude of a palace." That families may be trained in the nurture and admonition of the Lord; the family worship more extensively established and maintained; that obedience to parents, and family concord and love, may be more and more manifested. That all Colleges and Schools may be Divinely influenced and directed; teachers taught and brought more fully under the power of the Divine Word; that Sunday Schools and all Bible classes and their workers may be kept true to the Gospel of Christ, and made the means of salvation to many of the rising race.

Judges xiii. 8-14. Psa. cxliv. 9-15. Prov. ii. 1-9; iv. 1-19. Matt. xviii. 1-14. 2 Tim. ii. 1-9, 22-28.

FRIDAY, JANUARY 9, 1903.

NATIONS AND THEIR RULERS.

That peace and goodwill may prevail among all Governments, that all Parliamentary and Representative Assemblies and Rulers may be guided and stimulated to the promotion of measures tending to secure religious liberty to all subjects, as also to the real social and moral well-being of men. That Rulers may govern more truly in the fear of God, and that all in high places and in positions of authority may be led to exert their influence on the side of that "righteousness which exalteth a nation." That in all lands obstacles to the furtherance of the Gospel may be removed.

Psa. ix.; cxxxviii. Dan. ii. 44-49; v. 17-29. Acts ix. 10-16. 1 Tim. ii. 1-8. Rev. xi. 15.

SATURDAY, JANUARY 10, 1903.

FOR THE MINISTRY OF THE GOSPEL, FOR ALL PASTORS, TEACHERS, AND EVANGELISTS.

FOR THE BLESSING OF THE ALMIGHTY UPON MISSIONS TO THE JEWS IN ALL LANDS.

That the Servants of Christ set apart to the Ministry of the Gospel may be "full of power as by the Spirit of the Lord," that by them "the preaching may be fully known"; that all labourers in the work of evangelizing may be made wise to win souls; and that every means employed to carry the Gospel to the careless and indifferent may be guided and sanctified of God. That all efforts to teach the dispersed of Israel and to lead them to the True Messiah may be increasingly prospered, and that the purpose of God in relation to the seed of Abraham may be speedily accomplished, and the Return of the Lord hastened.

2 Chron. xxix. 1-11, 30-36. Mal. ii. 1-7. Acts xii. 5-17; xiii. 1-3. Rom. xv. 29-33. 2 Cor. i. 8-12. Isa. lix. 20; lx. 1-10. Jer. xxiii. 3-8. Heb. viii. 10-13.

SUNDAY, JANUARY 11, 1903.

SERMONS.

"And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear."

Isa. lxxv. 24.

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer."

1 Peter iv. 7.

THE ANNUAL CONVERSAZIONE.

APRIL 15th, 1902.

THE Annual Conversazione of the Evangelical Alliance was held in Exeter Hall on Tuesday, April 15th. The programme of speakers comprised many of our best-known clergymen and ministers, and Lord Kinnaid, in the absence of Lord Polwarth, through illness, kindly acted as chairman. After prayer by the Rev. F. S. Webster, and reading of the Scriptures by Dr. Baedeker, Lord Kinnaid spoke warmly of the aims of the Alliance, and the work it had accomplished in the past. The Rev. Canon Fleming said that he thought there never was a time when the principles and influence of the Evangelical Alliance were more needed in all the Christian Churches than at present. Federation was the cry, and the Evangelical Alliance had been working for Christian federation ever since it was born. Christ was the one basis of true unity. The Church of Christ must embrace all in one Body, and we have learned that there is only one true Catholic unity in the Body, Christ our Lord. He saw the Holy Spirit moving to this end in the Holy Scriptures, in the present tone of the pulpit, and in the almost universal desire that there should be brotherly love and concord amongst all the Churches. A day would come when the ideals of spiritual life—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—would cluster and live in the minds of all true Christian men and women. A Church of one type only would be valueless; diversities were the outcome of true spiritual life. He had always rejoiced that the Evangelical Alliance was founded to draw all together, and in no sense presented a controversial or sectarian platform. It was as broad as Christianity, but no broader. He hoped this meeting would be a harbinger of that one spirit which he trusted would encircle all the Churches, and would bring

about more of that principle which all desired. The Rev. Prebendary Webb Peploe followed with an earnest appeal to all to put away censorious judgment one of another. He said they had been looking too long for differences, and begged those present to seek instead for points of resemblance. The Rev. Dr. Monro Gibson rejoiced at the opportunity of standing on a platform where no one was jealous of the other. He spoke of the need of all having one Faith, one heart full of love to the Lord Jesus, one soul full of loyalty to Him, but the needlessness of having one opinion in trivial matters and the wisdom of avoiding all questions which engender strife. Divergence of opinion on non-essentials ought not to affect our brotherly intercourse. What is wanted is the true education by the Holy Ghost teaching the unity of the spirit in the bond of peace. He trusted and believed that the Evangelical Alliance would always stand for its principles and exclude no one who loyally acknowledged Jesus Christ to be Lord and God. The Rev. J. B. Figgis spoke on our union in Christ—Christ our Head, and we all partakers of His life, baptized by the Holy Spirit into one Body. The Rev. Charles Spurgeon took for the text of his address the blessings to be found in the true union of all the children of God. Sir Robert Anderson, K.C.B., said he could not conceive of any organization better fitted than the Evangelical Alliance to combat the evils of false religion and open infidelity which were now threatening our religious life and attacking the authority of the Holy Scriptures. It was impossible to believe in transcendental truths without a true foundation, and he most cordially approved the doctrinal basis of the Evangelical Alliance as presenting a most Scriptural foundation. The Rev. Dr. MacEwan closed the meeting with prayer. Many new members joined.

THE LONDON COUNCIL AND THE BRANCHES.

SEVERAL members of our Council have since our last issue taken an active part in speaking on behalf of the principles of the Evangelical Alliance in the May meetings, and important private conferences have also been held for the improved regulation and spread of the work. Dr. Baedeker and Colonel Knobeladorff represented the London Council in carrying in person messages of brotherly congratulation to the Conference in Prague, and that Conference voted a cordial response, and directed it to be forwarded to London. Mr. F. B. Meyer has been speaking in many centres, and will shortly commence an extended mission tour throughout Great Britain. Our Hon. Secretary, the Rev. Canon Fleming, spoke with great power at the Annual Conversazione on the subject of the "Unum Corpus," and Rev. W. Fuller-Gooch, Mr. W. H. Seagram, and Mr. John Wood, at Mildmay, on May 28th, spoke at length on the principles and practical work of the Alliance, and on each occasion new members were added to the Alliance. Considerable time has been spent by the Council in the preparation and of the invitation for the Alliance world-wide Week of Prayer for 1903, and the full text is printed in the present issue in the hope that this early publication may tend to increase the circle of prayer for 1903. By two resolutions, passed in full meetings on Feb. 13th and May 8th, the Council have affirmed the principle that the work of the Evangelical Alliance is wholly Spiritual.

On June 25th, at the great meeting for intercession on behalf of our King, the Lords Kinnaird and Overtoun, with the Rev. Prebendary W. H. Webb Peploe, Rev. Prebendary H. E. Fox, Col. Douglas Jones, Rev. F. B. Meyer, and other members of Council, together with the Secretary, were present. The meeting was conducted throughout on Alliance principles.

The Council have been considering and dealing with the case of José Graña. José Graña, of the Zaragoza Regiment, is a young soldier belonging to the village of Estribela, and about twenty years of age. He is now in prison in Corunna awaiting trial. The only offence ever alleged against him has been that he refused to bow before the Mass. On his first refusal to do this he was accused under the Military Law of a breach of discipline, and suffered imprisonment while waiting his court martial. This was in Santiago. Under the young King's influence the accusation was withdrawn. One of our Correspondents in Spain now writes: "The general in Corunna is not satisfied with what has happened, and he is ordered to Madrid for a fresh trial." The matter is pending. The Council asks for special prayer as to this matter, that his testimony may be upheld and that he may be delivered.

Our Secretary in Bath forwards the following report as a cutting from the *Bath Chronicle* of June 17th:

"At the invitation of Mr. and Mrs. Bath. Lawrence, of Hillcote, about fifty members and friends of the Evangelical Alliance met on Tuesday afternoon. Owing to the rain in the morning, the meeting was held in the dining-room. Mr. Lawrence presided, and introduced the Rev. Trevor Fielder, of Walthamstow, who very forcibly and ably pointed out the aims of the Alliance—namely, the recognition of the one Church, the one Priest, and the one Book—the Bible. Mr. Ed. P. Field, the Secretary of the Parent Society, then described the practical work of the Alliance in relieving the persecuted in various places. He referred especially to a case last year in Portugal of imprisonment, which, through the intervention of the Alliance, the King of Portugal himself gave orders for the liberation of the imprisoned man. A case at Madrid at the present time is having their close attention. The suffering Stundists in Russia are also being relieved in their distress, and thousands of pounds have been distributed amongst them by the agents of the Alliance. After thanks had been given to the kind host and hostess, the friends enjoyed walking round the beautiful gardens."

Our Secretary in Dublin writes: "At a meeting of the Council of the Irish Branch of the Evangelical Alliance, held in Dublin, June 10th, 1902, the following resolution was moved by the Rev. T. Preston Ball, M.A., seconded by the Rev. Samuel Prenter, D.D., and unanimously adopted:—

"The Council of the Irish Branch of the Evangelical Alliance desire to record their thankfulness to Almighty God on the happy termination of the terrible war in South Africa, on the establishment of a peace which promises to be lasting, because based on the principles of righteousness, and on the magnanimity of spirit manifested on both sides in the terms of settlement. The Council express the earnest hope that through wise forbearance and Christian statesmanship the wounds of war may be speedily healed, and that both Boer and Briton now so auspiciously united may henceforth work together for the uplifting of the Continent of South Africa, so long 'the open sore of the world.'"

Our Correspondent in St. Vincent, in the Cape Verde Islands, writes under date of April 16th, 1902:—"This morning I was present at the first marriage in this place under the Codex Civil, which is now in force in this province of Portugal, and as this boon is the result of your Committee's efforts, I feel we owe to them thanks. Although this is the first marriage on this island, there have been others, and several Protestant children have been registered, thus becoming true subjects of Portugal, and will be entitled to vote, who otherwise were practically expatriated."

"The priest here has very unwisely spoken against civil marriage, likening it to a man making a contract over buying a pig or an ass, for which he has apologized to the authorities, probably being moved to do so by the experience of another priest who has been suspended for one year for similar conduct on the occasion of the first civil marriage on another island. None of us desire to see the married state entered upon without the blessing of God being invoked, and the solemn event made the occasion of special prayer to Almighty God, and we hope to see such always remembered; but this civil marriage must be more blessed than the unholy union of so many, who may be said to be driven to it by existing arrangements in the local Catholic Church."

"The Codex Civil will no doubt be in favour for two reasons—simplicity and cheapness. By the Church arrangement each party must have attended three annual confessions; this can be dispensed with by the Bishop for a consideration of a few pounds. Upon application for marriage, a notice paper is sent to the parish of each person, and on being returned, if satisfactory, *i.e.*, 'no just impediment' is shown, they are then sent to the Bishop, who has authority to grant within certain range of consanguinity; if there be any, the papers may have to go to Rome accompanied by a fee, but this in only a few cases. When we add to this the bad mail service, the native dilatoriness, and the cost of bill stamps to be attached to each paper, we can see a strong hindrance to chastity. On the other hand, the Codex Civil only requires the notice to be posted on the public notice board for a month, and if no 'just cause or impediment' is brought forward the marriage can take place without further trouble. As to expense, the difference is great; in addition to the stamps on papers referred to above, each place to which they are sent requires a fee, then comes the priest's charge, which I may show in the following

story. A friend of mine told me of a servant of his who was about to get married, and came to him to borrow some money. He wished to know why she wanted it. Well, they had been to the priest to ask him, and he said, Yes, he would marry them for twelve milreis (£3 13s. 4d.), but he would advise the eighteen milreis (£4) marriage, as they would be so much happier all their life—so that debt became the road to happiness."

"The Codex Civil requires a fivepenny stamp. The Administrator can charge a fee, but in the case of the poor he is said to intend to make no charge. By this you will see that your efforts have conferred not only a boon on the Protestant community, but given a great impetus to the cause of morality and chastity, and the Portuguese Government is to be congratulated on the very wholesome and wise legislation. There are many here who rejoice in this advance towards liberty and righteousness, and, as a minister of the Gospel, I am thankful to God and then to the Committee of the Evangelical Alliance for this better state of affairs."

Our Secretary writes: "An event has just occurred in Oporto which will become historical in connection with Protestant work in Portugal, involving, as it has done, THE FIRST FORMAL AND PUBLIC RECOGNITION OF OUR SCHOOLS

in connection with a patriotic demonstration. Several years since, some 300 children from these schools sang a patriotic song in a torchlight procession, and this seems to have suggested the idea of utilizing them now in a series of festivities, whose object was to raise funds for a monument to Almeida Garrett, the poet, patriot, and statesman, who was born in Oporto in 1799. One item in this series was a children's festival in the grounds of the Crystal Palace, all schools being invited to contribute something, according to their ability. I received an invitation to sit on the Committee, although a foreigner and a Protestant, and discovered that, in the face of strenuous clerical opposition, the majority of the members were determined to capture the Protestant schools for mass singing at the great gathering. I hailed with thankfulness this opportunity of showing that Protestants take as keen an interest as any in public affairs, and that the idea of our having political and anti-national aims is but a libel circulated by our opponents. I therefore undertook to consult my fellow-labourers in this city and neighbourhood, with the result of securing a total of over 800 children from the eight centres in Oporto and Gaia, four being Methodist and four Episcopalian. We all worked in perfect harmony, and my brethren willingly furthered my organizing plans, loyally pushing on with the work of teaching and practising, and thus making it easy for me to fulfil my promises. Three of Garrett's poems and our hymn for the Fatherland (by Mrs. Kalley) were allotted to us, as well as a patriotic round to the tune of 'Glide along, my bonny boat,' of which more anon. We were requested to bring school banners and flags, and special provision was made in a grand stand, where the children could be grouped so that they might sing together, and which formed part of an extensive amphitheatre in which other schools were to be accommodated as well. The 6th inst. being a bright dry day,

and a holiday besides, afforded a fine opportunity for a brilliant display. So great was the crowd of spectators that it became impossible to organise the procession in a public garden (Cordorfa) as intended, and the schools had to proceed as they could to the Crystal Palace. Here a fine march past did honour to a temporary statue of Garretti, the Protestant children flinging flowers and palm branches on the pedestal, singing the while. Then all took their places, and our banners and flags, according to a previous arrangement, were placed in sockets along the top ridge of the amphitheatre, just above our schools, making a brave show, pleasing to some, astounding to many who had no idea of our numerical strength, and wrath-provoking to clericals, who openly expressed their indignation at this formal presentation of their foes, to say nothing of the fact that most of the children belonged to Roman Catholic families. The programme was varied and most interesting. Military exercises, gymnastics, instrumental and vocal music, all betrayed good training, and the young people acquitted themselves excellently. Then came our turn at the close of the programme. The ultra-clericals retired with their scholars in high dudgeon, and the public remained to listen to the first display of children's singing on such a large scale ever witnessed in this city, so far as I can learn. The only instrumental accompaniment was that of a cornet, played by a military bandman, an old scholar from the Torne (Episcopal) school. The children responded promptly to the trumpet calls, 'silence,' 'rise,' and so forth. A few bars were played to give the tune and pitch, and then, on a silent signal to commence, the whole mass of children started off in splendid time and accurate tune, rendering all the pieces so satisfactorily that when they got to the last one, the round above-mentioned, they were encored amid hearty applause. The hymn for the Fatherland was sung in two parts, the boys-uncovering. I have since heard that people were impressed with the ready discipline of the children, and also with the fact that they are taught to love their country, a most important achievement, which will help to kill the old slander, and doubtless will raise up many sincere friends for our cause. The children, too, had their encouragement to prayer and faith, for, as one little fellow confided to me as we marched home, 'We were praying for fine weather.'

"TO GOD BE ALL THE GLORY for this peaceful triumph. We have laboured and waited, and our time has come to take a public stand. May we be faithful to improve the opportunity for the furtherance of the Gospel."

Our Secretary writes: "First of all accept our hearty expression of joy for the proclamation of peace. In our prayer meetings and in our private prayers we asked the Lord to stop that unhappy war, in which so many brave English soldiers have lost their lives. We are glad to say that even the secular press in Vienna begins to judge rightly about the war."

"Referring to the report from Vienna in THE EVANGELICAL ALLIANCE QUARTERLY, No. 11, p. 254, allow me to say something about the work in which I am engaged. The work is chiefly for the Czechs, who come

from Bohemia, the land of Huss, seeking work here. They number about 300,000 souls in Vienna. The work is being done in five districts of the capital. In 10 Bezirk we have a large hall, with about 400 seats, and an average attendance on Sundays of 150 to 200 hearers. In 17 Bezirk we have a smaller hall, with an average attendance on Sundays of 50 to 80 hearers. The other places are rather out-stations of these two centres. The large majority of our hearers are Roman Catholics, the Czech Protestants having their own meetings in another district. Still, a few Protestants are attending our meetings regularly. The work is mainly an evangelistic work for the Roman Catholics; and, we are glad to say, that already about one hundred of souls have been added to our church on profession of faith. We have here for our young people a Y.M.C.A. and a Christian Endeavour Association. Within the limits of our Empire we are allowed, according to our statutes of the Temperance Association, to have Bible meetings and Bible addresses. The work is large, and we feel so much the need of prayers of all who know how difficult the work in Papal countries is.

"At our last conference in Prague we were much rejoiced to hear the greetings of the Evangelical Alliance from the mouth of Dr. Baedeker and Lieut.-Colonel von Knobelendorf."

Our Secretary writes: "We are returning to you the Week of Prayer Invitation for 1903, with the signature of the President of our Swiss Branch.

Berne. Let us express to you our gratitude for the brotherly way in which you entered upon our wishes as to the programme. It will form once more a bond uniting our Swiss Sections to the London Committee. At our annual meeting, held at Berne on May 12th, when all the Swiss Sections were represented by some delegates, we heard of very marked blessings vouchsafed to the meetings of the first week of January of this year.

"Yours ever in Christian affection, &c."

Our Correspondent writes: "The Evangelical Alliance spirit has progressed not a little. Our Young Men's Christian Association and Young Women's Christian Association, as well as the united conferences for the deepening of Christian life yearly held at Sadertelge, have no doubt much contributed to this result. Believers belonging to different denominations feel more and more that they need each other's help and advice in their common warfare against unbelief. The attacks made on the Bible and our common faith—not a few of our clergy and several of our professors of theology lean towards Ritualism—have at least had this good effect, that all friends of the Word of God, though belonging to different Churches, feel more drawn together than before. The same applies to the common fight against our national vices, Church people and Dissenters joining hands to gain the victory over these foes of our spiritual and social welfare. Allow me to draw your attention to *The Tercel* (Facklem), a periodical your Mr. W. Lönnbeck, a well-known member of the Evangelical Alliance, has started at Stockholm, on purpose to defend the

Bible against the assaults of the so-called Higher Criticism; and he has done this so skilfully and courageously as to insure the sympathy and confidence of our leading Evangelical clergymen. Though of course the views about the late war have been divided also among us, partly from ignorance of the real facts, partly from a natural leaning to the weaker side, still, most Christians, I venture to say, are convinced that the victory of England will be advantageous to the interests of Christianity and civilization, and know how to appreciate the moderation and generosity with which she treats the vanquished."

Our President in Paris writes: "Our Parisian Committee of the Evangelical Alliance has just now had a very great loss by the unexpected death of the Rev. Roger Hollard, who was the most prominent personality of the

Reformed Church in France. He was thoroughly attached to the principles of the Evangelical Alliance; by his winning character, his widely extended culture, his steadfastness in maintaining the fundamental truths, combined with a remarkable large-heartedness, he had created around him a kind of attractive atmosphere for the world of French students. Every noble cause found in him not only an eloquent advocate, but also an active, practical propagator. His loss will long be felt not only in Paris and in France, but among the whole French-speaking Protestants, and the Evangelical Alliance loses in him a real and influential force. May God give for the Church a worthy and capable successor.

"You know that the Committee of the Evangelical Alliance here has made the proposal of interchanging pulpits between the pastors of different denominations on a fixed Sunday, but the prevailing feeling has been to leave liberty to each pastor for the choice of the Sunday.

"May I add that we heartily rejoice in the feeling that at the end Peace has been obtained, a peace for which so many prayers have been offered to the King of Peace, not only in England, but among all Christians of the whole world. We rejoice in the feeling that in this most important moment of your history England can, and will, now resume the task your nation has for many years nobly sustained, viz., to be the principal missionary force for the heathen countries, and the champion of the causes of emancipation of the slaves, of political liberty, and of religious toleration throughout the world. That she may be blessed in these decisive and world-wide fields of activity is our prayer to Almighty God, and our deep individual and collective wish before our common Lord and Saviour Jesus Christ."

Our Secretary writes: "I have returned to-day from a journey of twenty days in the south of our Peninsula, visiting some of our missionary churches and stations. We all rejoice and praise the Lord for the Peace restored in South Africa, and pray that it may be lasting, and so overruled by the wise hand of our God as to become an efficient means for the spreading of the kingdom of the King of Peace.

"The various Churches at work here in Italy are at peace with one another; their representatives are to meet

(D.V.) next week in a brotherly congress, which we call *Consiglio Evangelico d'Italia*, and I fondly hope that an intensification of fraternal feelings will be the result of it."

Our Correspondent writes: "I have much pleasure in reporting to your Association on the progress of our work in this country, recognizing very fully as I do the help lent us by the Evangelical Alliance on the occasion of the King of Portugal's visit to England eighteen months ago.

"The work in Portugal continues to thrive and give proof of its vigour. Oporto has just celebrated the centenary of Almeida Garrett, a foremost poet and prose writer of this country, whose works express distinct sympathy with religious liberty, and notably so in one very eloquent passage. Amongst the three thousand school children who took part in the demonstrations were nine hundred pupils of the local Evangelical schools, Episcopal and Methodist, and as these alone had sufficient instruction in music to do so, the singing part of the day's proceedings was entrusted entirely to them. In the cities of Lisbon and Oporto not only tolerance but even a certain measure of aid in the carrying on of Evangelical work is afforded by the municipal authorities, and this with the obvious approval of the populace. In country districts the disposition of the priests and the people is less satisfactory, and only last week Senhor Carvalho, a veteran in native Christian work, was injured in the head by a discharge of stones in Figueira da Foz.

"We thank God most profoundly for the Peace now happily proclaimed in connection with the late very distressing war in South Africa, the long continuance of which has certainly sown seeds of bitterness towards our country in the hearts of men and women who work most heartily with British fellow-Christians in the various fields of religious and beneficent activity. In a cosmopolitan city like this, where in our own congregation many European nationalities are always represented, it is no slight relief to have this strain on our international relations removed. It speaks to the power of the Christian bond that alike in our stated services of worship and in our mission work we have had side by side during all these weary years those in no less sympathy with our foes than there have been others in sympathy with ourselves in the struggle. But we all unite in our deep gratitude for the accomplished peace, and in our prayer that through all that has taken place the kingdom of the Prince of Peace may be hastened in its coming, and may come to stay."

Our Correspondent writes: "To comply with your wish contained in your kind note of June 6th, I beg to state that we Christians in Germany rejoice with you over the cessation of hostilities and the proclamation of Peace in South Africa. The Evangelical Alliance

is a union of believers, regardless of denominational and national differences, of those who are washed from their sins in the same precious blood, quickened and guided by the same Holy Spirit, disciples and servants of the One Lord, members of the One Body, the Head being Christ. Many beloved servants of God in Germany

still conscientiously differ from friends in England as to the righteousness of the South African conflict and its results, and it will take time to overcome differences of judgment and consequent feelings. Nations as such, even Protestant in name, manifest very little of the spirit of Christ, yet the more that mind which was in Christ Jesus fills and controls believers, members of the Evangelical Alliance, the more there will be a mutual understanding and appreciation notwithstanding national differences. As members of the One Body we will remember our heavenly calling and citizenship.

"With love in Christ, yours, &c."

Dr. Baedeker writes from Prague:—"Hitherto the Lord has kept and guided me. I left London on

Monday, the 28th; had a somewhat rough night in crossing, and arrived at **Bahemia.** Wiesbaden, where I spent three days; and went to Stuttgart, where I spent three days, and had my time fully occupied in service for the Lord in the Gospel. Yesterday I arrived here, meeting Colonel Knobelsdorff on the way. I had the joy of finding him very ready to represent with me the Evangelical Alliance, and to give the greeting to the assembled Conference to-morrow, May 8th. I think we shall find receptive hearts amongst the Czechs and others, and perhaps some new members of the Evangelical Alliance may be added. On Saturday, the 10th, I hope to go to Berlin, thence to Norway, where a full programme will meet me on a really Alliance Basis. The Norwegian people are very ready to receive God's messages free from sectarian forms, and I hope to have true fellowship in the Gospel with various denominations. I may have opportunities for directing attention to the principles of the Evangelical Alliance. I am very thankful that the feeling of distrust towards England gradually disappears, and the Conference may therefore be held on former lines—Interdenominational and International—as before. God grant it."

Two days later Dr. Baedeker continued:—"The Conference is drawing to a close. The Alliance character was well maintained throughout. The greetings and congratulations of the Central Council in London, which Colonel Knobelsdorff and myself gave to the assembly on Thursday afternoon, were accepted with warmest gratitude. Dr. A. W. Clark, as the local leader, spoke in terms of high appreciation. The assembly agreed to his proposal to send a vote of hearty thanks to the Council.

"The morning meetings were reserved for ministers of the Word and consultation, the afternoon for a mixed assembly, and in the evenings there were meetings for Gospel testimony in five different halls, which were filled with most interesting audiences."

Our Secretary writes: "I have much pleasure in replying to your kind letter. A monthly international

meeting of a devotional character is held during the winter, conducted by members of the Committee, clerical and lay. The exercises are conducted in English, French, and German, and the regular attendance both of ministers and people is very encouraging. At the last meeting for this season I observed that there were nine ministers of the Gospel

present representing the Church of England, the Presbyterian Church of Scotland, and the French and German Churches. It is a true Evangelical Alliance meeting, and has been regularly held throughout the period of the war without the least manifestation of any feelings or expression of opinions inconsistent with brotherly love and harmony in the work of the Lord. It is earnestly to be hoped that wherever any such feelings may have been awakened they may entirely disappear now that peace has come on terms so satisfactory to both nations, and all true Christians should earnestly pray for the regeneration of South Africa and the spread of the Gospel through the whole of the Dark Continent. Our national rejoicing may well be touched with pain and our imperial pride rebuked by the reflection that 22,000 of our countrymen have found graves in South Africa, and a sanctified view of the issue of events will lead our new fellow-subjects in South Africa to sincerely recognise that the Most High ruleth in the kingdom of men, and giveth to whomsoever He will."

Our Correspondent writes: "It is with delight that I have welcomed the tidings of peace. I do trust that the divisions which have so long separated **Hannover.** the children of our Father and God will now all cease. I have always

had great and special regard and affection for our brethren in England, and in my own heart and mind there has always been present the prayer of our blessed Lord and Saviour Jesus Christ, 'I in them and Thou in Me, that they may be made perfect in one, and that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me' (John xvii. 23). Our great desire and longing is to be always obedient to this prayer of our Lord, and to co-operate and strive to maintain that unity in the one Body of Christ to manifest which is the great aim of our Evangelical Alliance."

Our Secretary writes: "Your esteemed favour of the 6th has just been read. I hasten to send you a few lines,

but I am intensely busy, and you will please accept the briefest reply. Next

Prague. Sunday the Anglo-American congregation of Prague will hold a thanksgiving service. I am, as you know, an American, but as all my ancestors, until 1620, were British, I am proud of the nation to which my forefathers belonged. I share with many Americans the feeling that we belong to the mother country, and that Britain in a good sense belongs to us. Americans and British subjects will be most hearty in their thanksgiving for the successful close of the terrible war in South Africa, and for the fact that King Edward VII. will be crowned in a time of peace and prosperity. Those of British sympathy living on the Continent have been much pained the past two years at many sharp criticisms of Great Britain. Already, one may notice a better tone in the public journals of Austria. Many are ready to confess that the Boers will, under British rule, have the full blessing of justice and liberty. May the Evangelical Alliance still continue its good service among the nations; and may we all acknowledge JESUS as KING. 'He must reign.'"

Our Secretary writes: "It is for me a great pleasure

to let you know that when, eight days ago, we were informed that peace had been concluded at Pretoria, there was an explosion of joy throughout all the ancient Churches of the Valleys. The Christian people of this country have been in large sympathy with you during the long time of your fearful trial. In private houses, as in Churches or in public meetings, every day and on Sundays, we demanded the return of peace and the prosperity of your noble nation. The answer has come. Now our hearts are full of joy, and we are sure that the English people, presently free from the severe cares of war, will continue, with renewed vigour and more blessings, in this way to bring everywhere the precious benefits of liberty and civilization, spreading with success the eternal light of the Gospel. The Waldensians are united to Christian England and Scotland by the strong bond of gratitude and by the same faith in our Lord and Saviour. Nobody in the world has felt more your anxieties than ourselves, and, at this present day, no one is more happy than we are at your deliverance; and we pray God to bless you, and especially the Evangelical Alliance and her general direction in London, for the sake of your work. Last Sunday evening I presided in Torre-Pellice, the chief place of the Valleys, at a large meeting in order to thank God for the peace concluded in South Africa. We presented prayers for your nation and your King and all the Christians of Great Britain."

"Hearty thanks for your last letter. Since I wrote to you from Wana, I have anew visited St. Petersburg.

The Evangelical believers there had arranged a meeting to consider the great need of juridical help which is making itself felt everywhere in Russia by those who for the sake of their faith are brought before the courts. It was on account of this meeting I returned to St. Petersburg, in order to give what information I could on the question that was being considered.

"Members of the Imperial Senate have given the Evangelical believers the advice that they should seek to bring all cases that concern their faith before the Senate, and have promised to use all their influence in such cases to the advantage of the believers. But that the advice of the kind Senators can be followed expenses must be incurred that those who are accused for the sake of their faith cannot meet. Wherever I have travelled in Russia, I have, for the believers, pointed this out, as I have also done in my letters to you. I am glad to be able to say that, as far as the Russian friends are concerned, they are more than formerly resolved to consider this matter. The congregation of the Evangelical believers in St. Petersburg decided, at the above meeting, to make extra offerings for this need. A committee was previously formed at — that has the same matter on its programme. I have also received a letter from — that about 3,000 Evangelicals there have combined for the same object.

"In connection with this I ought to mention that the woman about whom I wrote from Charkoff, who was in prison, and on account of her faith was condemned to be banished to Siberia, and in whose behalf we appealed to the Senate, has, according to what has been told me in

St. Petersburg, been acquitted by the Senate. In St. Petersburg I was able to preach the Gospel for Russians, Swedes, Finns, and Estonians. I returned from St. Petersburg through —, and have visited nine towns [names are given, but have omitted]. I have in all these places had Evangelical meetings, which have been largely attended by attentive hearers. It has especially gladdened me that the meetings have been attended by members of different Evangelical Churches, as Lutherans, Methodists, Baptists, and other Dissenters. I have preached alternately in the above-mentioned bodies' places of worship.

"The persecution in Russia continues. I have, as I write this, more than twenty letters before me, from all parts of Russia, that describe at length these persecutions. I enclose herewith a letter from the northern part of Siberia, from one who is banished there on account of his faith, and also a letter from South Russia, about the illegal persecution that is there carried on against our friends. I send further a copy of an accusation against brethren from Northern Russia, and also their sentence.

"I am now, as can be seen, happily within the — boundary, in the same place from which I went over to — more than a year ago. I am heartily grateful to God, who has so faithfully preserved me during my journey."

Our Correspondent writes: "I need not say how glad I am that the awful war is over. May peace and goodwill speedily be restored amongst some St. Petersburg. of God's people too, who have been divided over this war. Our great enemy's eager desire to attain such results ought to stimulate us all the more to thwart him, and to keep the unity of the spirit in the bond of peace, according to our Lord's desire. I hope to be over in England shortly and see you personally, and therefore do not write more now."

Our Correspondent writes: "I am very glad to be able to report that after eighteen months' strife a compromise has been arrived at between the

Bucarest. German Community at Bucarest and the Deaconess' House. It will be remembered that Community practically turned the Deaconesses adrift because of their desire to develop their work on true Evangelical lines. The Community started an opposition Deaconess' House, with all its varied organizations. The Deaconesses, however, prospered, and the Community's House did not. The former started a school, which, by God's good grace, prospered exceedingly, and presented such serious competition to the Community's schools, that they were willing to do anything to end it.

"Friends were raised up, the Queen of Roumania proving an especially valuable friend to the Deaconesses. As a result they were able to show a clean balance sheet in spite of most extended operations.

"As a result of the efforts of the heads of the Gustav Adolph Verein—an association corresponding to some degree to our C.C.C.S.—the Community finally agreed to give up their Deaconess' House, and to recognise those whom they had driven out as the Bucarest Deaconess' House, and to grant them the independence and liberty of action they had striven for. The one condition,

however, was the giving up of the school which had been started.

"The Deaconesses have started a small hospital instead, a great need in Bucarest, where the foreigner does not receive the treatment in the State hospitals that he has been accustomed to. They are hoping very shortly to have their own Pastor, and are earnestly praying for a man who shall be able to make the House a true home and centre of real Evangelical life. Thus, after two years of patient waiting upon God, in which they have been called upon to endure very much persecution for righteousness' sake, they have emerged stronger than ever to give one more proof that the hand of Christ is strong to all those who are willing to sacrifice all for His sake."

Our Secretary writes: "The Annual Prayer Meetings were held in all places with the usual pleasure. Some small sums of money have been collected, Copenhagen. and, as usual, given to the Society.

"I cannot describe the feeling of relief which came to us all here when peace was proclaimed. You know how intimately Denmark and England are united, and there was a sad feeling on account of this war, which seemed to go on for ever. We all felt it from the depths of our hearts, and were grateful to know our friends were relieved from a daily burden.

"May the Lord now bless the new ties for England, and may every sad spirit of bitterness, on which we sincerely condole with you, now vanish out of the hearts of those who are united in the one Body of Christ."

Our Secretary writes: "On June and we had our regular Monthly Prayer Meeting of the Evangelical Alliance, and, of course, our prayers Frankfurt-am-Main. dwelt especially on the great subject of Peace, that God may pour yet more constancy and long-suffering into the hearts of His people, that the many prayers offered daily to Him on behalf of the lamented war may be answered in such a way that all interested in it may be lifted up to a more consecrated life, that Jesus, the King of Peace, may rule in South Africa."

Our Correspondent writes: "Allow me, in reply to your kind letter of the 6th inst., to first assure you that the one prevailing feeling in our hearts is Holland. that of thankfulness for the end that has been made of bloodshed and suffering by the proclaiming of peace, of course mingled with a feeling of compassion with the Boers who had to give up their independence; for whether it be on one side or the other, giving up this is a hard thing, which I am sure you will be fully aware of. We know that all things work together for good to those that love the Lord, and that also this war will some day prove to be to the glory of Him; but I myself feel bound to confess there is one point upon which I feel somewhat embittered against some newspapers in England who slandered and calumniated the Boers from the beginning in such a frightful way, and to which they replied by treating the English prisoners in a most Christian and loving way. It would have been such a comfort to read a testimony from Christian brethren contradicting all this slander before now, for it

is in England's interest to tell as much good of the Boers as they can now the war is brought to an end. It would have been magnanimous—but let me stop here. Evangelical Alliance work is carried on in my neighbourhood in a very satisfactory way. In the parish in which I live Sunday-school work is done by several ladies; as to the places where it is necessary either by want of faithful ministers or by numerous population, Evangelization is done in especially built places of worship or in halls arranged for that purpose."

Our Correspondent writes: "Peace is the fruit of the Holy Spirit, the gift of God, the blessing announced by angels from heaven, and brought down Gerona, Spain. to earth by Christ. 'Glory be to God in the highest, ON EARTH PEACE, goodwill toward men.' Welcome to England, the Transvaal, and the Orange State is this most precious of heaven's blessings. God grant that it may prove sincere and permanent.

"What sad memories will the war between two Christian nations leave on record. How terrible the responsibility resting on those who brought it about. We do not pretend to judge either party, for judgment 'belongeth unto the Lord.' Political and Romish critics have raged against the English nation, which they hate because she carries the Gospel into all the world. They feigned friendship with the Boers in order to protract the struggle, thus seeking the ruin of two nations professing the same Protestant faith. But the Lord defeated their evil designs, and overthrew their plans. Peace is proclaimed. Englishmen and Boers have exchanged the fraternal embrace. The two nations have proved noble, heroic, and humane in the deplorable struggle. England has shown herself to be generous and conciliatory to her fallen foe. Thus the papists have been splendidly outwitted. True Christians of the British Empire should now do their utmost to consolidate the peace and render it permanent.

"For more than a century England has upheld the banner of Christ, and to her belongs the glory of having carried 'the good news' into many lands, thus saving thousands of souls 'from darkness and the shadow of death.' It is to her that Spain owes, to a great extent, the knowledge of the Gospel, and Spaniards who love Christ are deeply grateful. The history of England since the Reformation is also that of the redemption of nations, for she has ever fought nobly on the side of liberty against tyranny and religious despotism. In Spain, for example, but for her timely aid, through the Evangelical Alliance, Matamoros and other noble martyrs would have perished in Romish dungeons. In view of the past and the present, we therefore most cordially congratulate the English people on the proclamation of peace.

"We also unite in rejoicing with the Boers in this blessed event, desiring for both nations prosperity and permanent peace. The prayer of all Christians should be for the rapid fulfilment of the glorious prophecy in Isaiah ii. 4: 'They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'

"Meantime, let the whole Evangelical Alliance labour incessantly to make known all over the world the blessings of the Gospel 'until He come whose right it is' to reign—even the Prince of Peace."

Our Secretary writes: "Enclosed please find Evangelical Alliance invitation, which I beg to return duly signed as requested. We are much

Caminha. pleased with this letter of invitation and suggested topics, and think that should the world see the dawn of 1903, and if the programme be well carried out in the various centres, the forthcoming Week of Prayer cannot fail to be a time of much blessing and fruitful in much blessing in days to come. The Lord has given us of late much encouragement in the work here. The attendance at our little gatherings has increased somewhat, and there are two or three interesting cases of persons coming out from Rome. We wish, however, that we could speak with some certainty of *heart* conversions. Another encouraging fact is that the *enemy* is showing some activity. Articles are appearing in a local paper denouncing us and our meetings, accusing us of speaking ill of the Romish church and its dignitaries, and saying that we proclaim the doctrines that Luther invented (!), and expressing the hope that the authorities will take steps to put an end to these abuses! As a matter of fact, we have been very guarded in what we have said, believing our mission to lie more in preaching the Gospel than in denunciation."

Our Correspondent from South Australia writes:

"About ninety years have passed since a few godly laymen planted the Methodist standard in New **South** South Wales. For many years five **Australia.** branches of Methodism were at work in various parts of Australasia. They covered the seven Colonies with a net-work of agencies, and took a considerable part in the spread of Christianity in these new lands. But their divided condition led to much unholy rivalry and wasted energy. It was common to see two or three Methodist churches where there was only fair scope for one. This condition of things helped to foster some of the very evils which the Gospel seeks to destroy, and it became a reproach. Somewhat over twenty years ago the question of organic union began to be advocated on platforms and discussed in Church courts. When the General Conference of the Wesleyan Methodist Church, the largest section of Methodism, pronounced in favour of union in 1884, high hopes were entertained that the desired consummation was not far away. But those hopes were not realized. At length the minor Methodist Churches, despairing of full union, sought to lessen the evils of division by uniting their forces; but the effort deepened the conviction that the complete union of Methodism throughout Australasia was essential. The great success attending Methodist union in Canada presented a striking object-lesson which was heeded by Australasian Methodism. A fair test made it clear that the press was unanimously in favour of union; the fact greatly encouraged the friends of the movement and wonderfully facilitated their labours. Year after year the various conferences adopted favourable resolutions. In 1894 the Wesleyan General Conference

adopted a Basis upon which it expressed readiness to unite with any or all the Methodist conferences, and directed its various conferences to join in the formation of Federal Councils as a method of hastening the approach of union. One minor Methodist court after another agreed to the Basis referred to. In 1895 a series of demonstrations in over twenty centres sent waves of enthusiasm throughout the Colonies, and began the popular era of the cause. During the following year union was consummated between three of the four Methodist Churches in New Zealand, and the referendum was attended by an overwhelming popular vote for union, which was effected in Queensland in 1898; South and West Australia two years later; and early in this year it was consummated in New South Wales, Victoria, and Tasmania. Methodism being strongest in the first and second of the Colonies just named, the grandest celebrations of union took place in Sydney and Melbourne. In the other four Colonies—New Zealand, Queensland, South and West Australia—where some years of union experience has been realized, the results are very encouraging. The leaders of all the Protestant Churches have taken deep interest in the movement, which is generally regarded as part of a much larger movement for Christian unification. No ecclesiastical leaders have viewed the progress of Methodist union with more sympathy than those of the Anglican Church, and a Bishop lately wrote to the Rev. Dr. Fitchett, the most brilliant writer in Australasia and President of the Victorian Conference, inviting him to correspond with him on the points of agreement between the Anglican and Methodist Churches. Australasian Methodism embraces about 130,000 members, 630,000 adherents, and nearly £3,000,000 worth of church property. The members have increased by 10,000, and the adherents by 100,000 the last ten years, and it is hoped in a united form Methodist progress will be more solid and rapid in future."

SPECIAL NOTICES.

SEVERAL LETTERS FROM FOREIGN BRANCHES were, we regret to say, received just too late for inclusion. BOOK NOTICES crowded out.

ROBERT C. CHAPMAN, who recently died at Barnstable in his 100th year, was a warm friend of the Alliance. We have frequently published in the *Evangelical Alliance Quarterly* extracts from his writings; and already a page was in print for this issue, but, unfortunately, the pressure on our space was too great, and it was necessary at the last moment to omit it.

MEMBERS AND FRIENDS who can help by lending their rooms for drawing-room meetings are earnestly asked to communicate their willingness to the Secretary, who will always be ready to attend, and also to provide special speakers if desired. Each member is asked to enlist a new member from among his friends.